

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



A SUNNITALK.NET RELEASE

# Fatwa on Tafdil

---

From Fatawa al-Muhaddith al-A'zam

Translated by Abu al-Anwar al-Dadyalawi

# FATWA ON TAFDIL

IMAM ABU AL-FADL MUHAMMAD SARDAR AHMAD AL-QADIRI (1322-1382AH)

## FATAWA AL-MUHADDITH AL-A'ZAM, PAGE 140-142, QUESTION 62:

Zayd has the creed that the ranks of the Companions ﷺ are recognised in terms of the order of Caliphate. However, there are certain few specialities and excellences, based upon which, Sayyiduna 'Ali al-Murtada ﷺ is found to be superior and greater than the senior Companions ﷺ.

This is in the manner by which a Companion has partial excellence (*Fadila Juz'awiyya*), and due to this partial excellence, he is in possession of a unique, superior station. So much so that in this partial excellence, he becomes more excellent than the two Grand Honourable Companions ﷺ.

For example, it is said about Sayyiduna Khuzayma al-Ansari ﷺ, "whoever is given witness to by Khuzayma, then it is sufficient for him". In the same way, there can be found a few partial specialities where, within these partialities, he is more superior and excellent than all the companions. These partialities cannot be found in any other companion.

Take for example when the Messenger of Allah ﷺ spoke to Fatima al-Zahra ﷺ, the leader of the women, "Me, you, Ali, Hasan, and Husayn will be at one place, at one station". This is mentioned in Mazahir al-Haq, Volume 4, Page 144, Chapter on the Virtues of the *Ahl al-Bayt*, published by Majidi in Kanpur. Also, in support of this, Imam Taj al-Din al-Subki رحمه الله mentions that him being the son of the Messenger's ﷺ Paternal Uncle, being the father of the Hasanayn ﷺ, being the Caliph and other than this. Zayd, due to these specialties, establishes for Sayyiduna Ali al-Murtada ﷺ partial excellence over the two Grand Honourable Companions ﷺ.

The question to you is this, does Zayd exit the fold of *Ahl al-Sunnah Wa al-Jama'ah* due to such a belief or not? And with the given proof, could such a person be termed *Kafir* or irreligious?

Please explain and earn heavenly reward.

### **Answer:**

Recognising any Companion ﷺ, with their partial excellence, above the rest of the Companions ﷺ does not exit Zayd from the folds of *Ahl al-Sunnah*. Yes, if Zayd recognises for Sayyiduna Ali al-Murtada ﷺ complete excellence (*Fadila Kulliyya*) over the two Grand Companions ﷺ, then he will become a *Tafdili Shi'a*. Calling such a person a *Kafir* will result in the disbelief of the claimant, himself.

(Shaykh) 'Abd al-Ghafur al-Hazarawi (May Allah pardon him and raise his rank)

Khatib of Masjid at WazirAbad

## ANSWER BY AL-IMAM AL-MUHADDITH:

Some Companions ﷺ have certain excellences over others, due to which they are superior to one another.

- Such is the example in the question of Sayyiduna Khuzayma ﷺ, whose individual witness was equivalent to two men.
- In the same manner, we note that Sayyiduna 'Uthman ﷺ received in marriage two daughters of the Prophet ﷺ, one after the other. This nobility was not attained by any companion of any Prophet ﷺ ever, for this reason he was famed by his title "the Possessor of the Two Lights", (*Dhu al-Nurayn*).
- Also, the blessed name of the companion Sayyiduna Zayd ﷺ is mentioned explicitly in the Glorious Qur'an.
- We also note that Sayyiduna Hanzala ﷺ was bathed (*Ghusl*) by the Noble Angels, consequently was recognised as "Bathed of the Angels" (*Ghasil al-Mala'ika*), thereby becoming superior.
- Sayyiduna Ja'far *al-Tayyar* ﷺ, who was the brother of Sayyiduna 'Ali ﷺ, was revealed with the news that he takes wing with the angels. He became famous for his title Ja'far *al-Tayyar* (Ja'far, the Flier).

According to such equivalence, the Noble Companions ﷺ have Partial Excellences (*Fada'il Juz'awiyya*) which are not possessed by any Companion other than them. Likewise, the Patron of the Universe, the Lion of Allah, Sayyiduna 'Ali ﷺ is the possessor of certain excellences that are not possessed by any other companion.

However, Absolute Complete Excellence (*Fadila Kulliyah Mutlaqa*) over all companions, rather all companions of every single Prophet, is with Sayyiduna Abu Bakr *al-Sidiq al-Akbar* ﷺ and Sayyiduna 'Umar *al-Faruq al-'Azam* ﷺ. This is the creed of *Ahl al-Sunnah*.

This creed of Zayd is in accordance with the *Ahl al-Sunnah Wa al-Jama'ah*. Declaring him a *Kafir* for this belief alone is a severe crime and ignorance. Whoever declares him *Kafir* for this reason, then he is unaware of the School of *Ahl al-Sunnah*.

According to the explicit traditions (*Ahadith*) and the certainties of the Noble Jurists, declaring any Muslim a *Kafir*, without legal excuse (*al-Wajh al-Shar'i*), results in the claimant becoming a *Kafir*.

May Allah, the Most High, give us the success in remaining steadfast on the true discipline, the *Ahl al-Sunnah Wa al-Jama'ah*. And may He give us our final moment on this true discipline, the *Ahl al-Sunnah Wa al-Jama'ah*. (1322-1382AH)

و الله تعالى و رسوله الاعلى اعلم

Imam Abu al-Fadl Muhammad Sardar Ahmad al-Qadiri (نور الله مرقدہ)

Imam Abu al-Fadl Muhammad Sardar Ahmad al-Qadiri [1322-1382AH] was the student of Shaykh Hamid Ibn Ahmad Rida al-Qadiri, Shaykh Amjad 'Ali al-A'zami, and the illustrious Medinian Shaykh Muhammad al-Hafidh Ibn 'Abd al-Latif al-Tijani and was a leading teacher at Brayli Sharif, India.

He later moved to Fayslabad, Pakistan by instruction of Imam Mustafa Ibn Ahmad Rida al-Qadiri. There he triumphed in teaching *Hadith* and wrote numerous commentaries, including on Sunan al-Nisa'i, Sahih al-Bukhari, Sahih Muslim and others, most still as Manuscripts.

He was teacher to over 700 students in *Hadith*, many of whom became prominent scholars in their own right. These include the late Shaykh 'Abd al-Mustafa al-Azhari, Sayyid Jalal al-Din Shah of Bikhi Sharif, Shaykh Ashraf al-Siyalawi, and from the contemporaries include Shaykh Abu Dawud al-Sadiq and Shaykh al-Islam Faydh Ahmad al-Uwaysi, amongst countless others.